which are afterwards realised, does often by its
imagination exercise an effective pressure on the
world's actualities. Imaginations that persist in the
human mind, like the idea of travel in the air, end
often by self-fulfilment; individual thought-forma-
tions can actualise themselves if there is sufficient
strength in the formation or in the mind that forms
it. Imaginations can create their own potentiality^
especially if they are supported in the collective
mind, and may in the long run draw on themselves
the sanction of the cosmic Will. In fact all
imaginations represent possibilities: some are able
one day to actualise in some form, perhaps a very
different form of actuality; more are condemned to
sterility because they do not enter into the figure
or scheme of the present creation, do not come
within the permitted potentiality of the individual
or do not accord with the collective or the generic
principle or are alien to the nature or destiny of
the containing world-existence.

Thus the mind's imaginations are not purely
and radically illusory: they proceed on the basis of
its experience of actualities or at least set out from
that, are variations upon actuality, or they figure
the "may-be'^ or "might-be"'s of the

Infinite, what
could be if other truths had manifested,
if existing
potentials had been otherwise arranged
or other
possibilities than those already admitted
became
potential. Moreover, through this faculty
forms and
powers of other domains than that of the
physical
actuality communicate with our mental
being. Even